The Bombay Guardian.

VOL. XXVI.—New Series.—No. 40. SATURDAY, DECEMBER 4, 1880. Rs. 6 per annum in advance, with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

CHAUTAUQUA (U. S. A.) No. VIII.

BY C. P. HARD.

Saturday evening, July 31st, Dr. Jackson, Presbyterian, lectured on the "Aztecs and Indians." His impression is that what we call, improperly, the Pueblo Indians are remnants of the Ancient Aztec nation. His lecture illustrates the attention which Chautauqua is giving to Ethnography.

Sabbath morning the second Missionary Conference considered "The elements of a true missionary spirit." A large Sunday School was held. An able sermon was delivered by Rev. Mr. Potts, Wesleyan, of Canada, on the nature and certainty of the increase of Christ's kingdom. At a platform meeting in the afternoon, Dr. De Witt of the South, showed how churches which have ignored missionary responsibility have declined, and those which have heartily engaged in such advance have become strong at home also.—Ramchunder Bose delivered his lecture on India. "All Hindoos, from the learned Brahmins to the uneducated, are pantheists, and therefore it is a very difficult thing for us missionaries to carry on an argument or a controversy with a Hindoo." "Some people here seem to think, if there is a blockhead in a college for whom there can be no way provided in America, he may be sent to India [Laughter]. *Blockheads may do in your churches, some blockheads have risen* to high dignity, but blockheads will not do in India" [Laughter.]—"The missionary must exclusively devote his time to work among natives. I do not believe in one frittering away his time between work among Europeans and natives; now attending a teetolalers' meeting, now delivering a sermon to Europeans, and then hastening to the market to preach to natives. That will not do. He must exclusively devote himself to work among natives, and must resist the temptation of being drawn away to any work other than that which is for the direct evangelization of India." "The Hindoo caste system may be called the vital element of Hindooism. With God to back us, and His truth divine and unconquerable, and with the Lord Jesus enthroned in our hearts, we are decidedly greater than the mountains of difficulty. And we cheerfully look forward to the time when these mountains shall fall." Dr. Butler spoke encouragingly of the work in Italy, e. g. 150 of the Pope's Guards have become Methodists. At 5 P. M. there was a Bible Reading in many languages. At 7 P. M. Dr. Reid, one of our excellent Missionary Secretaries, preached on "The word of God," wonderful in origin, subjects, dignity and purity as a moral system, in its power, in its universality of adaptation to man. "What a wonderful book it is! It is the primer of the unlettered, and it is the highest text book of the scholar. It fills the greatest mind on earth and satisfies all its wants, and leaves a vast field of investigation beyond. It adapts itself sweetly and charmingly and constantly to the wants of all natures." It is wonderfully adapted to all lands. It does just as well in India where Brother Bose resides, as it does here; it is just as cheering on the sides of the Himalayas as on the sides of the Rocky Mountains. The only wonder I have is that it being a book of love, a book of hope, a book of salvation, we have not long since given it to every nation on the earth."

On Monday the third Missionary Conference deliberated on "How to promote missionary intelligence." Dr. Jackson lectured on Alaska, that vast region to our north west which we bought of Russia. Its wealth in fish, seals, fir, timber, coal and metals was described. Need of missionary labor is great. The lecture will point capitalists and emigrants and philanthropists to great opportunities.

Before the fourth Missionary Conference was brought this topic, "The Sunday School and Missionary work."

Dr. Wm. Butler lectured on Mexico. The Republic, after the failure of Napoleon III, to establish Monarchy and Maximilian, was re-established under Juarez on the principles of religious liberty. The long priest-ridden country has had the common sense to expel all the Jasuits, monks and nuns. Convents have been sold for business purposes. Protestants have bought some of the vast establishments for churches and seminaries. In one building purchased by the Methodists, they found, on making repairs, skeletons in some places where persons have been walled up because they turned Protestants!

Dr. Jackson showed the tyranny of Mormonism in that which is recruited from the dregs of Europe; also the missionary work being done among the 150,000 Mormons by several denominations, and the large attendance now at the schools of the same.

In the Anniversery exercises, Dr. Burlingham, Baptist, quoted the great Oriental scholar, Max Muller: "From what I know of the people of India there never was a people more ripe for the gospel than are the Hindoos; they are riper in my estimation for the gospel than any nation that has ever received it." He also repeated what Babu Keshub Chunder Sen has said of India; "we think, we breathe, we move in a Christian atmosphere; we are reformed and enlightened by Christian influence, and our hearts are touched and overcome and subdued by a mighty power, and that power is Jesus Christ." Mr. Bose showed that Christianity has given to India bright hearts, homes and churches. Bishop Warren pointed to the conversion of the English nation to Christianity as its most sublime national achievement and a proof of its power.

WEEKLY REVIEW.

—Relying on the statement of a contemporary to that effect, we, in our last issue, spoke of the Govt. grant to the Church on Malabar Hill, as Rs. 15,000. The original authority for this statement was a circular issued last July. At all events it is now stated that the Govt. grant is Rs. 5,000, besides the land which we suppose must be at least as valuable. The amount subscribed is Rs. 8,608.

—The presence of H. E. the Viceroy in Bombay has been the occasion of a great uplift to his co-religionists. They have good reason to be satisfied with his hearty recognition of them. The immense crowds that gathered at the R. C. cathedral last Sunday morning were much edified by the fervour of his devotion as he assisted at the Mass. In the evening he was waited upon by a deputation of the Society of St. Vincent de Paul and in his reply to their address he acknowledged himself a member of that Society and expressed his appreciation of it in warm terms, though, owing to his position as Viceroy, he did not feel that he could be an *active* member. We take the following from his address on the occasion.

"Brethren, as you know very well, this Society is not to be regarded as a merely philanthropic institution. If we were to look at it in that respect, we should lose what is most valuable of the spirit of the devoted men who founded the Society, and who have the spirit of the great Saint we have taken for our patron, and under whose protection we range ourselves. The Society of St. Vincent de Paul is not a Society formed for the purpose of merely giving a certain number of rupees to the poor of any country, but it is a Society which seeks to bind men together and bring to the homes of the poor that which is more valuable than money—a deep, earnest, loving Christian sympathy."

In the Church of Rome, every thing is made subsidiary to the interests of the Church. Not only in the administration of charity, but in all their educational work, the great aim is to make Romanists more devoted to the Church, and bring non-Romanists into the fold. His Excellency spoke commendingly of a work having for its object

"To take care of young boys who are just leaving school and entering upon life, and to guard them against the temptations which beset youth. The "Patronage Committee" in London endeavors to find situations for them with respectable employers and respectable firms, but not content with that, delegates some of its members to visit them from time to time. In France, indeed, this work is largely carried out, and in many parts of Paris are erected very extensive and beautiful establishments, in which these youths are gathered together on Sundays and holidays, and in which they are provided with many and innocent amusements."

Does not this correspond to the work carried on by the Young Men's Christian Associations of England and America? these have been in existence for 36 years.

—Multitudes 'that no man could number' are spoken of in holy writ; but this expression applies well to the populations of earthly states and cities. No such thing as an accurate census has ever been taken, and modern science has failed to devise a method whereby such can be taken. In enumerating the population of any city a great deal has to be taken on trust; all the members of a family are not seen by the officials, but one person gives information concerning the family, which may be correct or not. It will not do to say that there can be no sufficient inducement to give a wrong return; the Natives of this country have to a great extent an opinion that if they give a correct return of the members of their family, some death is likely to occur in consequence. Then again, they dread the imposition of taxes which they think is initiated by a census. Besides this, in a place like Bombay there are very many who have no fixed dwelling place. In large bungalows many more persons live on the premises than the master

of the house knows any thing about. We have always had a very deep feeling of the difficulty of taking any thing like an accurate census of Bombay, and have generally been suspicious of the returns made. A new census is to be made on the 17th of February next, and we hope that those who are employed in taking it, may have the necessary wisdom to deal with the difficulties of the case.

—At the beginning of last month there was at City Road Chapel, a Convention of Wesleyan ministers, office-bearers and workers of the two London Districts. The object was to consider how most effectually to fulfil the work committed to them. Many earnest and interesting papers were read. A paper on Personal Consecration concluded as follows:

No stream rises higher than its source. No one will infect others with enthusiasm unless it burn in his own breast, nor prevail with them to perform toils, make sacrifices, undergo hardships, from which he himself shrinks. Oh, if only we should all become from this day fervid, and remain to the end men wholly consecrated to God, what blessed results would follow! Our preaching would be instinct with power; not "the mechanical, lifeless declaration by parrot lips of unfelt truth," but the earnest, real pleadings of men who believe and therefore speak; in whose bones the Word of God is as a fire; who come out as from the presence of the living God into the parlour, the schoolroom, the vestry, the pulpit; whose countenances betoken the deep seriousness and intense glow within; whose eyes gleam with the light of heavenly love, or are suffused with pity like Jesus'; whose tones thrill with the earnestness of conviction; whose lives speak for God; who allure to brighter worlds and lead the way; and who, when at length they are dismissed from their toil, are welcomed home to heaven by children whom God hath given them, the seals of their apostleship in the Lord.

—Many are hindered from delivering a fair testimony for God by the fear of man; there are some, however, who delight to appear bold, and whose temptation is to show their independence by speaking disparagingly of those tenets that are commonly held by men. They seem to be very zealous for liberty of thought, but there is an element of self-seeking in the habit of their minds, which hinders them from coming to the knowledge of the truth. *They* must stand erect and stand high in popular regard, no matter what cherished opinions, no matter what sacred verities fall to the ground. We have always had the idea that Henry Ward Beecher was affected by the temptation we have mentioned, and that he had a particular delight in showing his disregard of orthodoxy. The *New York Times* in its issue of July 7th, says that in a sermon preached by H. W. B. on the previous Sabbath, he proclaimed what the *Times* calls a rejection of Christianity. The following citations are made from the sermon:

"It is a gigantic lie, told with much circumstantiality, that men were created perfect and then fell; that in Adam and Eve the human race fell all around. * * * God did not make a bad job and then paint it pretty and plaster it up. * * * In a sence God made laws to be broken. * * * The idea is to be disclaimed and trampled under foot that men must do thus and thus or be destroyed. * * * I don't hold the theory of the Atonement. * * * I reject the Mosaic economy, and take a larger view of Christ's work. * * * The truths of the Bible are not to be swallowed whole, but to be sifted."

The following comments upon these expressions are made by the *N. Y. Times*, a secular paper, but one that has, we believe, generally upheld evangelical religion:

"There is nothing new in Mr. Beecher's disbelief. The assertion that the Fall was a 'bad job,' and the Atonement the 'paint' and 'plaster' wherewith the bad job was sought to be mended, is quite in the Bob Ingersoll vein. The theory that the truths of the Bible are not to be swallowed, but to be sifted, or that, in other words, we are to believe such parts of it as please us and reject the rest, is the view of the late Theodore Parker. What Mr. Beecher disbelieves is more obvious than what he believes. He long ago rejected the doctrine of future punishment as taught in the Scriptures, and now he tramples under foot the doctrine that men have any need to do anything as the condition of salvation.

For more than twenty years we have from time to time taken occasion to protest against some of the utterances of Mr. Beecher. We do not remember to have ever read a sermon of his which was not more or less tinged with a skeptical spirit. There are instances of men who make it a point to differ from the community in which they find themselves with regard to religious doctrine, not because of any special ability that they have to discriminate between truth and error, but because they are conscious that there is no way other in which they can distinguish themselves from the mass; but Mr. Beecher certainly does not belong to this category, for he has abilities that would always make him a marked man. We would range him in a different category, even among those who observing that the great body of religionists are unable to give any sufficient explanation of their belief, and have evidently taken up their opinions at second hand, leap to the conclusion that these opinions are not of any value. Now opinions may have the very highest value even when held by many who are not able to point out an adequate logical basis for them. Others have reached these opinions after the most careful and thorough scrutiny, and it is the happiness of the many that they have inherited these views, though it would be better for themselves if they made themselves acquainted with the evidence upon which they are based. Men of independent habits of mind are in danger of concluding that what is orthodox, being held by so many who know not well why they hold it, is not true or valuable. The true minister of Christ should have complete independence of thought, and not accept of any thing without ascertaining the reasons for accepting it. The true minister of Christ will beware of any such bias as we have been speaking of and will neither be well-disposed or ill-disposed towards any doctrine because people around him hold it. Paul is his example in this. The Apostle tells us:

"We are not as many who corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ." "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world, and more especially to you ward." "Not handling the word of God deceitfully but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

—With reference to the letter of K. in our correspondence columns, we have no doubt that our correspondent expresses the feelings of a good many. Christians who have been brought up with the idea that religious decorum is entirely opposed to any thing like interjected exclamations of praise in a loud tone of voice, are likely to be a good deal disturbed by such, and may be hindered from receiving the blessing which they would otherwise receive. On the other hand those who have been brought up in the belief that it is not contrary to the mind of the Spirit that they should give expression to the feelings of joy or strong desire, and who find abundant sanction in the word of God for shouting the praises of God, are likely to regard as a prejudice or a weakness the fastidiousness that would check such demonstrations. For our own part we have never felt the necessity of shouting to give expression to our religious feelings, though we can very well bear with those who do. We greatly enjoyed the service to which reference is made in by our correspondent. In his book on "Perfect Love" to which we have already made reference, the Rev. J. A. Wood asks: 'Does the Bible countenance shouting and praising the Lord with a loud voice?' and proceeds to show by numerous quotations that it does. Most of the instances referred to relate to meetings in the open air, and some may be inclined to distinguish between such and meetings within doors. But in many places the Psalmist calls upon those who are engaged in the service of God to cry aloud and shout. Isaiah says: Cry aloud out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee. Here the reason assigned for shouting is the manifested presence of God in the midst of the people of God. But a certain measure of allowance must be made for the influence of associations; and we have the advice of the apostle that they who are strong should bear the infirmities of the weak.

—The Rev. Dhunjibhai Nowroji has favoured us with an interesting notice commemorative of the late Rev. Robert Montgomery. At the monthly union missionary meeting on Wednesday the Rev. Mr. Jeffrey spoke of the loss sustained by the cause of missions in his death, and gave some particulars of his death. It seems that he was in good health on the 3d of November, was actively engaged during the day, at night entertained a number of missionaries at his house, and retired to rest. But before midnight, his daughter heard him breathing heavily and hastened to his side. He revived a little, spoke a word or two, and then passed quietly away.

—We hear from the pastor of the M. E. Church at Baroda, that the corner-stone of the Methodist Church was laid in that place on Wednesday last by himself, assisted by Rev. O. Shreves, of Bombay. The latter read the service and gave an address, and Mr. K. made some remarks and placed the stone. The Church is estimated to cost Rs. 3,000, a good part of which is already subscribed; it is earnestly hoped that the actual expense will not exceed the estimate. It is to be a neat and durable building, gothic in style, of brick, 35 by 20 ft. inside. The prayers of God's people are asked that all may be done to his glory and that the work may be prospered.

—We have had the pleasure of seeing this week Mr. Henry S. Newman, Secretary of the Friends' Foreign Mission Association, just arrived from England on a visit to the Missions of this association in India. Our readers may remember that the Friends have a mission in Hoshungabad in Central India.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

Mr. Samnel Baker and Mr. and Mrs. Williams and Miss Metcalf constitute the present staff of workers in that place.

—At the monthly meeting of the Bombay Missionary Conference on Monday last at the house of Major Oldham, two missionaries belonging to a Swedish Missionary Society were present, and gave some account of their work. The Rev. Mr. Luneborg is stationed at Nursingpore, and the Rev. Mr. Dañielssen at Saugor. It is gratifying to hear of so many places being occupied by the servants of Christ in parts of India where a few years ago there were no missionaries.

—We spoke the other day of a case tried in the High Court in which it seemed to us that there had been a failure of justice. A Mahomedan youth was accused of having murdered a Hindoo girl for the sake of her ornaments, or rather to avert suspicion from himself after having taken the ornaments from her. When he was identified as the one who had offered the ornaments for sale, he acknowledged his guilt, showed where he had secreted the ornaments, and confessed that he had shoved the girl into the sea. When arraigned before the High Court, he pleaded guilty; nevertheless his plea was set aside and the case was tried and he was found guilty of nothing more than theft of the ornaments. We are glad to see that the *Times of India* devotes a column to the consideration of the case. We make the following extract from our contemporary, for it illustrates the ridiculous way in which our modern law devotes itself to the work of getting off the guilty:

He was put into the dock, had the charge read over to him, and was asked what he had to say to it. Here the interest of this story—from the taxpayers' point of view—begins. The interpreter reported that the boy admitted the charge. This produced an evident sensation of uneasiness and perplexity in the Court. Why it should have done so is more than we can pretend to say. The boy's statement was not improbable, to say the least; and need not have been unexpected, as he had already, we believe, told the surgeon to the coroner not only that he did the deed, but how he did it and all about it. Whatever may have been the reason, however, his present confession was received much as if he had asked the Court to believe that the girl had murdered him. An interpreter of higher power was turned on to him, who shook his finger most threateningly at him and invited him to try again. Again the boy said that he admitted the charge. He was asked a third time—probably on the analogy of banns—and a third time he gave the same answer. By this time, however, we may presume that he had come to understand that he was behaving in a most outrageous way, and must do something to amend his statement if he did not want to be hanged right off. He therefore proffered the additional information that when he did it he was in a state of considerable excitement. This was his last effort.

—We understand that there is to be a camp-meeting this year again at Ennore in the neighbourhood of Madras, during the Christmas holidays.

—We hear that a good many of the Jesuits who have been turned out of France are coming to India.

—The *Dnyanodaya* of Thursday contains a notice of the conversion of Mr. Nanaji N. Waslekar, one of three persons baptized in the Am. Mission Chapel on the 14th ult. With reference to one statement made, Mr. N. N. W. wishes us to insert the following correction from his pen:

"I find it stated in the *Dnyanodaya* dated 2nd instant, that after my father's death I was supported by my mother and grandfather. It would have been also proper if mention was made of my three uncles as well."

—The evangelists, Rev. Messrs. Inskip, MacDonald and Wood, began their meetings in Poona on Tuesday the 23rd ult. in the large and beautiful tabernacle brought by them from America. Although, at this season, Poona is nearly deserted, yet the congregations were large throughout the series of meetings, which were continued nightly till the 1st inst. The subject of full salvation was presented in all the meetings. The teaching of these evangelists with reference to this subject is not new, nor do they claim that it is. They show by quotations from the Book of Common Prayer that the Church of England has for some hundreds of years been praying for this blessing every Sunday. They give extracts of a similar character from the larger Catechism of the Presbyterian Church. But their constant appeal is to the Bible as the final authority on this important subject. The only peculiarity that can be said to attend the teaching of these brethren and others holding similar views, is that they teach that it is not only possible to enjoy this experience, but that it is necessary to a successful and consistent Christian life here on earth. Such a kind and loving spirit attended the ministrations of these brethren that they won the good will of all classes. In response to their invitations and appeals many sought the Lord, both of those who were not, and of those who were, professedly Christians, and it is believed that many are now rejoicing in experiences to which they were hitherto strangers. A number of English-speaking Natives attended the meetings. On Monday last, in the Free Church Institution in the city of Poona, there was a crowded audience of educated Natives to hear Mr. Inskip.

—We are favoured with a copy of "The Student's Magazine" for December, published at Surat, under the direction of Mr. A. S. Jervis, Principal of the Mission High School at that place. This publication is well fitted to be useful to Native students of English, especially to those whose vernacular is Gujarati, and to students generally in a less degree. A note at the end says that the Guzarati definitions are not to be so numerous in subsequent numbers.

—A few weeks ago the workmen employed in digging the foundation of a new wing to a Convent at York, came upon a large statue and several Roman altars, with inscriptions, from which it appears that in the year of Rome 1050, (A.D. 297,) one of these altars was set up in honour of the God Mars. The statue is also recognized as a figure of the God Mars. The altars are supposed to have been set up by some of the German soldiers in the Imperial legions. We may see from this how long Paganism was in dying in Briton during the first centuries of the Christian era.

—We have received from Madras several two page tracts on these subjects: "Is the sacrament of the Lord's Supper a Sacrifice?" "My Clergyman not a Priest;" "Churchman and Dissenter." We show our estimate of these by transferring the last-mentioned to our columns.

—We hear this week by telegram of a large Koordish force encompassing Oorooomiah about. A Persian force is seeking to relieve the place. We shall await further news with some solicitude. The American Mission to the Nestorians has its headquarters at Ooroomiah.

In Memoriam.

The sudden death of the Rev. Mr. Montgomery, late of Surát, which took place in Belfast, on the 3rd ult., has already been mentioned in the last issue of the *Guardian*.

His early history is but little known. He was a great musician, and his love of music had led him in his younger days into places of amusement and company that did him no good. He was however a chosen vessel of God to hear His name before the Gentiles of India, and in due time he was as a brand plucked out of the fire. What it was that brought about this happy change in his life is not known. He used to refer to it as a most striking instance of the power of divine grace.

Just as he had finished his studies for the work of the ministry, the sad and unexpected news of the death of the Rev. Alex. Kerr reached Ireland. Mr. Kerr was one of the first two missionaries of the Irish Presbyterian church to India. He had not been long at Rajkote, the head quarters of the mission, when he took the Gujrát fever, and succumbed to it. This was in the midddle of the monsoon of 1841, the year in which he and his colleague, the Rev. James Glasgow, arrived in the country. The tidings of this mournful event called forth a stirring letter from the pen of the late Dr. Morgan, of Belfast, addressed to the churches of his body. One of the results of this was that Messrs. Robert Montgomery and Adam Glasgow, offered themselves as missionaries to India.

These brethren with their wives arrived in the country in 1842. Mr. A. Glasgow after a few years labour was compelled by the state of his health to retire from the field. Mr. Montgomery continued in it, with the exception of two visits paid to his native land, till the summer of 1877. Thus his Indian career extended to a period of thirty-five years.

It is difficult to overestimate the good that this devoted servant of the Lord was permitted to accomplish by the force of his Christian character, example and labour. The love of God was greatly shed abroad in his heart, and a deep sense of it pervaded his mind. This led him to seek for an entire consecration of his abilities, which were great, to God's service. He was instant in season and out of season to make known to the people among whom he dwelt Jesus and his salvation. He loved those people, mixed freely with them, and talked to them in their own vernacular, of which he had acquired a perfect mastery, in so genial and sympathetic a manner, that they would sit for hours and hours listening to him. He and the writer of these lines had a series of meetings in the city of Surat. These meetings excited such an interest among the Kunbis and other classes of Hindus that they were kept up for months together. Often it was difficult for the missionaries to retire from the place in which they were held before the midnight hour. In them the Christian graces and gifts of Mr. Montgomery shone most brilliantly. The love, wisdom, patience and meekness he showed toward those who opposed the truth, and the apt

illustrations he used to explain it, invariably called for the their respect and admiration for him. In the year 1849 we took a long tour together through the province of Kattyawad. Large audiences used to come together to hear the missionaries, and often, after Mr. M. had finished his address, the people would express their delight in hearing a Sáheb speaking so well in their own tongue, Wáhá, wáhá, *Mungumtá* (Montgomery) Sáheb, you speak just like ourselves. Many a short tour we took together in the districts of Surat, and each time the undersigned returned home with the conviction that God had blessed his own soul by the company of His faithful servant with whom he associated. As a preacher in Gujarati hardly any one surpassed him. He had a deep knowledge and experience of the word of God, and when he spoke of it, he did so with such fulness and fervency of heart, that it was difficult to hear him without being impressed with what he said. He was not a literary character in the strict sense of the term, but he translated some of the Christian hymns, which are used to this day in the native churches of Gujarat. He took an important share in the translation of the Bible into Gujarati, and his translation of some of the most difficult books, as the Prophecy of Isaiah, and the Epistle to the Romans, will show what a hold he had of the Gujaráti language. Our lamented friend was the means of introducing into the church many people, the most conspicuous of whom are the members of the Porebunder Mohamedan family. They and others feel themselves as bereaved of a father, and are mourning over his loss. The news of his death has moved the heart of the city of Surat. All classes of people there had a great love and respect for him. Just before he left that place the last time, a public meeting was held, and it was proposed in it to get a bust of him for the Andrews' Library. A short time before the tidings of his removal from the earth reached India, the bust was placed in that Library.

I must not close this hurried notice of one whom I loved as a friend and brother, without mentioning that it was in his company I commenced my missionary life, and to his brotherly advice, sympathy and cooperation I owe not a little. The nine years I spent with him and his dear wife and children, were years of much usefulness and happiness.

In all his labours he was greatly helped and cheered by his partner in life in her quiet and unobtrusive way. We greatly sympathize with her and her children in their heavy trial. We also sympathizs with the church and the missions of which he was an ornament.

DHANJIBHAI NAWROJI.

2nd Dec. 1880.

The Bombay Guardian.

SATURDAY, DECEMBER 4, 1880.

GOD IN MAN.

THAT God should become incarnate in man appears to many a thing impossible. Considering the infinite perfection of God, his inconceivable majesty, purity and power, and looking at the feebleness and insignificance of man, they fancy that it is ignorance of God and man that leads the latter to entertain the presumptuous idea that God could or would become manifest in humanity. But it is not necessary that a creature should possess any thing like the dignity and greatness of God, that he may become the means of revealing the Godhead, any more than that it is necessary that a telescope should participate in the splendour and vastness of the worlds it brings to sight. Looking at the fallibility and evanescense of human life it is indeed insignificant; but there are respects in which it is not insignificant. Compare an individual man with the solar system, with Sirius, with Orion, with the milky way and all the celestial phenomena revealed by the telescope, he is indeed superlatively insignificant. But how wonderful it is that the whole material universe should be compelled to mirror itself in the eye of man. All that a man discovers with his telescope, the solar system, the stellar system, all this stupendous universe that is swept by the glass of the astronomer, is compelled by the same *fiat* that brought it into being, to create itself over again in the eye of man, and to do this every moment of his life. He may occupy himself with things terrestrial and very petty, but at every moment there are waiting at his gate messengers from all worlds, some of which have been thousands of years on their journey to him, waiting for him to look and receive their testimony. What king on earth was ever so waited on by his courtiers or subjects as the rudest clodhopper is by these envoys of light from suns and orbs beyond all computation. Consider again the mystery of gravitation. There are millions upon millions of pathways of influence connecting every individual man who walks this earth with not merely the entire volume of this globe, but with all the planets of our system, and with all other solar systems, and with the entire material universe, so that this man cannot take a step without altering the arrangement of all those millions upon millions of lines of influence. All nature, from the north star of the southern cross, is agitated by every step the man takes; just as a person carrying some vessel on his head has to accommodate himself to the laws of gravitation as he walks. Again, if we examine the food and clothing of even a common person, we find that a great part of the terraqueous globe has been put under requisition for his benefit. It seems a great thing for some exalted person to have a magnificent orchestra performing for his entertainment as he sits at his table, a hundred heterogeneous instruments pouring their diversified streams of sound into one exquisite melody; but what is this to the music of universal nature that waits upon the meanest of our race from day to day, if his ear were only attuned to hear it?

But there are other considerations that may help some skeptical ones to understand that it is not an irrational thing to believe that God may become incarnate in man. Justice is justice whether in God or man, and one that has a correct conception of justice can recognize it whether the just act has been performed by a creature at the lowest grade of creation, or by One that sits upon the throne of the universe. Truth is truth, no matter whom it may characterize, and is just as reoognizable by us in the deity as in the creature. Kindness is kindness, and does not cease to be so because the subject is divine. One person reads what is said about Christ in the Gospels, and, regarding him as a man, professes to be filled with admiration of the goodness, truth, wisdom, tenderness, truthfulness and self-consistency that characterize him. Another believing Christ's own statement that God himself is revealed in him, reads the details of the Gospel narrative with feelings of profoundest admiration and adoration for the divine Being who has condescended to make such a revelation of himself in man. He does not find that the humanity of Christ compels him to take a degrading view of deity; on the contrary he finds that he has sublimer conceptions of the Deity than he ever had before, and at the same time is inspired with confidence to draw near and enter into blissful relations with this glorious Being. It is not true that the divine nature suffers in the estimation of right-thinking men by the fact that it is seen in Christ. I read the account of the visit paid by Christ to the country of the Gadarenes, with the healing of the man who dwelt among the tombs, and the early departure of Christ at the request of the people of the country, leaving behind him the restored man to witness for him. As I read it, I carry along with me the idea that Jesus is God manifiest in the flesh. I am profoundly impressed with the benignity and good-will of the Creator; also with the evidence that he knows how to restore these corrupt natures of ours from the lowest depth of ruin, and is willing to do it for those who trust in him. I wish to know God and to be inspired with confidence towards him, and nothing in the world is so fitted to accomplish this as the conviction that God took upon him our nature and was present in the man Christ Jesus. *It is one thing for me to read* that a man was the means of healing the mental and moral nature of another: but it is a very different thing for me to learn that such an act was performed by God, for the very purpose of inspiring me with confidence towards him, so that I may come through Christ and obtain the forth-putting of the same glorious power.

INTERNATIONAL BIBLE STUDY.

December 12th, 1880. *Genesis* XXII. 1-14.

"AND it came to pass after these things that God did tempt Abraham." After these things. After all that God had done to make Abraham acquainted with Himself. Such severe tests are reserved for those upon whom the favour of God has signally rested. To tempt is here to prove. God tempteth no man in the sense of soliciting him to evil. On the contrary every living man is surrounded by a multitude of divine solicitations to what is good. It is one thing to have uncommon faith and another thing to have the opportunity of exhibiting it so that others shall be made acquainted with it and stimulated by it. God saw that Abraham had a faith that would stand the severest test to which it might be subjected, and it pleased him to impose this test that believers in future ages might be benefited by the example. A year or two ago a man in New England took the life of his own child, under the impression that God was calling him to make the offering, as he called Abraham to offer his son Isaac. And unbelievers have seen their opportunity and cried out against Abraham and against the God of Abraham for encouraging the poor man to do such a deed. But God is not responsible for the

vain impressions and fancies that influence men to do what He has forbidden them to do. Nothing can be more overwhelming than the evidence that God has forbidden murder; and evidence that God has dispensed a man in some particular instance from obeying this command must be at least as unquestionable. People in all ages have imagined that they were pleasing God in taking the lives of God's servants, but their guilt is not the less inexcusable because there are examples of presons stoned by command of God for disobedience in the Scriptures. The life of every creature belongs to God, and he may resume it and does resume it when he will; and he may resume it in any way that seems good to him. But Abraham had God's word assuring him that Isaac would live and be the progenitor of a great posterity; in other words he knew that God could raise his son from the dead; as the writer of Hebrews says, he accounted that God was able to raise him from the dead. Scarcely any portion of God's word has been more blessed to Christians than this, teachgin as it does so emphatically that all they have belongs to God, and sustaining them under bereavement.

"Abraham rose and went unto the place of which God had told him." 3. We are not told any thing of the mental exercises of Abraham in connection with this terrible test. We can scarcely doubt that it cost him unspeakable anguish. But he knew beyond the possibility of doubt that the command was of God, that Isaac was the son of promise, dearer to God than to himself, and what the wisdom of God required the love of God would accompany. We are told that he triumphed by faith, which shows that he must have laid hold upon the word of promise and kept this exclusively before his mind. When we take the command of God in the one hand and his promise in the other, we can go forward with the assurance that the path we are pursuing will open out grandly. "On the third day he lifted up his eyes and saw the place afar off." Every hour, every minute consumed on the journey tended to enhance the severity of the trial, and served to bring out the stability of his faith. It is not necessary to say that Abraham would gladly have parted with all his wealth and died, himself, an ignominious death, rather than offer up with his own hands his own son. "And he took the wood and laid it upon Isaac." 2000 years afterwards the well-beloved Son of God took the cross upon his shoulder and went forth to Calvary, which was doubtless the same as Mt. Moriah, the Mount of the Lord. 14.

"Where is the Lamb for a burnt-offering?" It often happens to the servant of God that he looks about for somewhat that he may offer to God in token of his consecration, and God requires that he himself should be the sacrifice.

"That ye present your bodies a living sacrifice." The apostle Paul was willing that Christ should be magnified in his body whether by life or by death.

"And they came to the place which God had told him of; and Abraham built an altar there and laid the wood in order, and bound Isaac his son and laid him on the altar on the wood." Christ is the Lamb of God slain from the foundation of the world. From time to time, from the beginning, God gave intimations of his purpose to provide this Saviour; and this scene on Mt. Moriah was in many respects a kind of parabolic preintimation of the great event of Calvary. We have no precise indication of the time when this test of Abraham's faith took place; but from the fact that Abraham laid the wood of the burnt offering on Isaac when they were going up the mountain, we may conclude that he could not have been a child. It does not appear that there was any resistance made by Isaac when his father bound him. He had been trained to habits of strict submission to parental authority. He knew that his father was a man taught of God and though the conduct of his father must have seemed strange to him he probably had the feeling that it was all right.

"The angel of the Lord." God so dwelt in this angel that he could speak as we presently hear him, in his own name, saying, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only one, from me."

While we glorify God for the faith of Abraham, triumphing under this severe test, it will be well for us to bear in mind that it behoves every follower of Christ to be ready for whatsoever test it may please God to subject him to. It is just as important that our unswerving loyalty to Christ should be exhibited as it was that Abraham's should be. What is a severe test to one is not to another. No pillar is stronger than its weakest part; and we may expect that God will prove us by such things as are hardest to bear. When the Christian finds himself saying to God in his heart, 'any thing but that,' it will be well for him to prepare for that very thing.

THOUGHTS ON REVELATION. XV.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." xiii. 8. They that dwell upon the earth are they that mind earthly things, that find their religion in the worship of that which is visible, whose religion is swayed by the senses, who seek a kingdom that is of this world. True Christians walk by faith and not by sight, live under the power of things unseen and eternal, set their affections on things above, walk as seeing Him who is invisible, believe on Christ without seeing him, and need no other mediator with God. 'They that dwell upon the earth' shall worship him who claims to be the visible representative of Christ, having power to rule the church on earth absolutely in his name, giving his own laws the authority of divine laws, and setting aside the laws of God at his pleasure. They show that they worship him by giving him supreme spiritual authority over themselves, and by prostrating themselves at his feet and at the feet of his delegated priests. When John fell at the feet of the angel he was reproved with the words 'Worship God.' All but those 'whose names are written in the Lamb's book of life,' surrender themselves to the sway of this religious world-ruler. The book of life is the roll containing the names of those who have life through the death of the Lamb. These are they who look to the Lamb alone for life, i e. for pardon and purity; trusting neither in themselves nor in the work of any earthly priest, nor in penances, nor good works, their own or others, nor in the intercessions of saints, or in the sign of the cross, nor in relics, nor pilgrimages, but simply in him who died upon the cross for their justification and ever liveth to intercede for them. They realize that his grace is sufficient for them, and under the constraining influence of his love they do not hesitate to take up a position of antagonism to the mightiest and most ruthless system the world has ever seen. Let us take distinct note of what is here said: they who have a true faith in the Lamb of God take up the position of witnesses against, *i. e.* Protestants, openly protesting by their words and by their lives against the system that is here indicated. 'From the foundation of the world;' this shows that the way of salvation has from the beginning been through the atoning work of Jesus.

"If any man have an ear, let him hear." Many have no ear for what is here written. They think it impossible that any system mentioned in history should have the characteristics here mentioned. Many are brought up to believe that it is a great sin to entertain the slightest doubt of the sacredness of that system in which they have been educated, and thus they are effectually precluded from coming to the knowledge of the truth. But a system that makes it a great sin to inquire, and forbids men the exercise of the faculties which God has bestowed upon them, declares thereby that it is not of God; for God encourages all to enquire, and to prove all things, and not to put their trust in anything without having had evidence that it is of God. If any man have an ear to hear the voice of God speaking in his word, let him hear.

"He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." This is a system of bondage. The people are enslaved to the priests, kept ignorant of the word of God, man's only true charter of emancipation; as fast as they are made to believe that through the eucharist their sins are remitted, they contract the guilt of fresh sin and carry it to the next time of absolution. They who impose this system on others are themselves enslaved by it. All alike look forward to purgatory which is hell, only there is at some time deliverance from it. The system which relies on force for its propagation and conservation, will have its own weapons turned against itself. The Pope has been for ages relying on his guards to defend him from his people and upon his armies to defend him from his enemies, yet time and again Rome has been taken by an external force; three times within the last century; and finally, on the 20th of September, 1870 it was taken by the troops of the king of Italy, and the temporal dominion of the Pope came to an end. In 1866 was fought the decisive battle of Sadova, whereby the Emperor of Austria, the Pope's right hand, was brought low. In 1870. Napoleon, influenced not a little by his clergy, proclaimed war against Prussia and was destroyed. 1260 years added to 606, when Phocas gave the title of ecumenical Bishop to the Pope, bring us to 1866. Since 1870 the Pope chooses to regard himself as a prisoner; 'gone into captivity."

"Here is the patience and faith of the saints." This period during which the power here represented is making war with the

saints, is one that will call for special exercise of faith and patience on the part of those who protest against the errors of this Catholic system. Often will it seem to them that God has clean forgotten them, and sometimes it will seem to them that in attempting to maintain their convictions in the presence of a system characterized by such astucity, authority, simulation of piety, earnestness and ubiquity, that they are fighting with omnipotence itself. The faith and patience of multitudes will give way under the terrible ordeal to which they are subjected. But there are those who hold out. Not only men, but delicate women, children even, are strengthened from on high to endure the torments inflicted upon them, and the blood of the saints has proved to be the seed of the church.

REMINISCENCES. XCIV.

Diary. October, 1845. Is it not a well-known fact that when a man is thrown back on his own individual resources, when all external aids fail him and he has none but himself to look to, an unsuspected amount of strength is developed? There is in every man a large reserve of strength which may be elicited on such a critical occasion. Have I not experienced it in my own life? Have I not shown the power of a strong resolution when every thing depended on that resolution? Well now, the question comes to my mind, if, when a man is reconciled to God and has him for his ally, it is his duty to renounce this surplus strength and not rather to put it all forth? I feel as though I had been hitherto committing a great error. I have been unconsciously neglecting this balance of strength as though it were a great sin to be doing with all my might. As though it were my duty to let the strength of God be seen. As though I should be infringing on his prerogative. It is a great mistake, I am convinced. Let me put forth every bit of strength I have, and God will give me more. Whatever strength I exhibit must after all be his. What hast thou that thou hast not received? The moral quality is in the motive. Let me do it for the glory of God, and I shall be warranted in resolving and acting as though I had none in the universe to help me. It seems to me that I have been indulging self while praying to God. I shall have great need of strength in the course of my life, and strength is not retained without exercise. Strength grows with exercise. I wish now that God would impress it upon my mind that his custom is not to give to those who already have more than they use; that consecration to Christ means making over our powers to Christ, not throwing them away. Henceforth let me choose to do not the easiest duties but the hardest; let me task to the utmost the power of resolution, in perfect confidence that what is lacking God will supply. While thankful for this ray of light, I feel assured that the tendency of my mind will lead me to forget all about it in three days.

Oct. 20. I must throw more energy into my studies. The fact is that I have not as rigorously taxed my intellect as at certain periods of my old life. "God hath given us the spirit of power and of love and of a sound mind." I pray for a blessing on my studies; is this a reason why I should spare the faculties of my mind? If I throw away any intellectual, voluntary or physical power I throw away what is not mine but God's. Consecration, if genuine, must bring out powers hitherto unexercised. Have I ever read the word of God aright? With what intense curiosity and with what activity of the mental powers should we read it.

Our powers are absolutely dependent on our will, and our will is intimately connected with our affections. The prime necessity is to be in such communion with God as shall enable us habitually to realize a wealth in his nature corresponding to the poverty of our own. When the presence of God in the heart is like that of the air in the lungs, then will our satisfied affections speak to our will, and our will to all our powers, and the result will be the life of God in us. Our diarist was conscious of this mighty need of his nature, and was not willing to abandon the bright and beautiful dream that had visited him, offering him the fulness of God for his own emptiness, the power of God for his helplessness and the wisdom of God for his own folly. He blindly sought the realization of this dream and every thing seemed to say that the search was vain and to bid him give up aspirations that were only tormenting him and depriving him of such fitness as he had. We believe that thousands fail just here. They find that they are simply sacrificing the peace and the measure of spiritual power than they had, and they listen to the suggestion of worldly or unenlightened Christians to the effect that we are destined so long as we are in the body to carry about with us a corrupt nature, and should be thankful for the knowledge of our sins, and wait till we shall have passed into the heavens for complete deliverance. If the burden is heavy console yourself with the assurance that God has appointed it. Such suggestions were made to Homunculus, and it seemed reasonable that one who had spent all his days in blank infidelity should be more likely to mistake the meaning of Scripture than the great body of Christians brought up from infancy in the faith. Nobody sympathized with Homunculus in his sad experiences. His friends thought him a good Christian, and wondered that he should make himself so unhappy in the pursuit of what seemed an imaginary blessing. But he could not possibly shut his eyes to the fact that met him every where in the New Testament, that the present privileges of the Christian embrace fulness of peace and joy and trust, Christ abiding in the heart by faith, and the love of God shed abroad in the heart.

28th. I was impressed the other day on hearing the 1st of 2nd Peter read, with the apostle's earnestness in recommending the cultivation of a religious memory in verses 12-15. By forgetfulness I frustrate the work of the Spirit, and greatly multiply the hindrances to a work of grace. How disgraceful to be ever learning anew the same lesson. Better, I believe, to retain an old truth than to get a new one. Let me adopt other habits with reference to this miserable failing of my mind. The leak must be stopped. Let me adopt daily, weekly and why not monthly reviewing? To collect at night all the useful ideas, religious or intellectual, which have been before my mind in the day. The next morning to see that I have them still. Especially is it important to treasure up the breathings of the Spirit. It is strange that I should feel at times as though my piety were all run out? What can God do for me when all his blessings are like showers falling in the desert, quickly absorbed or evaporated and not a trace left. One thing eminently distinguishes all God's devoted ones, they put a very high price upon every spiritual blessing. They regard nothing as unimportant that comes from God.

There are twenty Christian churches in Antananarivo, Madagascar, a city of 100,000 population. Some of them hold more than 1,000 persons, and on Sunday all are filled.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE SPECIAL SERVICES.

To the Editor of the Bombay Guardian.

DEAR SIR,—I am one of those who rejoice in the coming amongst us of evangelists like the Inskip party, and my reason for rejoicing is not only because of the special object aimed at in the work, but also because it affords the opportunity of uniting Christians of the different denominations. I feel unworthy to advise in the details of a grand work such as that undertaken by our brethren of the Western Hemisphere, but since attending the first meeting in Bombay held last week I have felt constrained to make known what has forced itself upon me as one of the means by which a larger number of those who belong to churches other than the Methodist Episcopal (and especially those who are not in the habit of joining with Evangelical Christians) might be brought together at the meetings about to be held. At the meeting last week I thoroughly enjoyed the addresses, but I confess that during the last prayer I found it almost impossible to pray —the clapping of the hands, shouting, &c., were so distracting. Surely, I thought, the Lord's hand is not shortened that it cannot save nor is His ear heavy that it cannot hear. "Not by might nor by power, but by my Spirit, saith the Lord." Now, sir, as much as the proceedings to which I have alluded are against my own feelings, they would not prevent my attending the meetings and taking part in all that I could take part in. But I know there are those who would be hindered from being present by such proceedings, and it is because I am fully convinced that the dispensing with these non-essentials will tend to a larger number hearing the truth that I now write. If Christians of the other denominations invited to the meetings are expected to sink their differences (in regard to forms of worship) I am sure those inviting them will not think they are asking too much when they ask them to give up trifling methods which are not only unnecessary but may, in the present state of the Indian Church, positively impede the Master's work. Right glad was I to read in your paper that Mr. Inskip "disclaimed all dependence on measures and methods." I may add that my views as above are concurred in by Methodists to whom I have spoken and some who were present at the Poona Meetings.

Yours in the Lord,
K.

NOTICES.

THE following Lectures to Educated Natives will be delivered at the Free General Assembly's Institution next week: Tuesday, the 7th, at 8-30 P. M. Lecture on "True Manhood," by the Rev. R. Scott; Thursday, 9th. at 8-30 P. M. on "Evolution in religion," by the Rev. C. W. Park.

RECEIVED for the M. E. Church, Mhow, from J. E. Howe, Rs. 350.

WE are requested to state that the House of Hope is in need of *pecuniary aid.*

RECEIVED from J. L. Rs. 100 to be distributed as follows: Grant Road Church Rs. 30; Y. M. C. A. Coffee Rooms, 50; Expences of Tabernacle Meetings in Bombay 20.

SPECIAL SERVICES

Will be held by the Evangelists Revs. J. S. Inskip, W. McDonald and J. A. Wood, in the Tabernacle on the Esplanade opposite the Boree Bunder Station. Meetings will be held every morning at 7 o'clock, and in the evening at 7-30.—On Sundays the services will be held at 11 A. M. and 6 P M.

The meetings begin this day, December 4th at 7-30 P. M.

All classes are invited to attend. English speaking natives are cordially invited.

CAMP MEETING HYMNS. In all the services of the abovenamed evangelists throughout India, the only book used will be the

"BEULAH HYMNS."

Price one anna each, Rs. 5-8 per 100. Half cloth 2as. Cloth 4as. Music; Songs of Canaan 6as. cloth 11as. Beulah Songs 12as.

W. J. GLADWIN.

Book Concern, 42 Medows Street, Bombay.

Epitome of News.

SATURDAY, NOVEMBER 27.

—Koopchund Bhaichund has been sentenced to be hung for the murder of a little girl for her silver ornaments.

—*Bombay Gazette*: Lieutenant-General Sir Michael Kennedy leaves Bombay by the mail-steamer to-day for England, and thus brings to a close forty years' of arduous and honourable toil in the Government service in this country. General Kennedy's name will be best remembered in this Presidency in connection with the Department of Public Works, and with the elaboration of that scheme of famine policy which is known as the Bombay system,

—The Rangoon-Toungoo Railway, it is stated, is to be set on foot at once.

MONDAY, NOVEMBER 29.

—*Bombay Review*: The good folk of Mahar, that obscure little town in the Southern Konkan, displayed a grace beyond the reach of art in that inspiring legend—

"Welcome Lady James Fergusson, Governess."

The force of loyalty and gallantry could no further go!

—The following notice of the Tabernacle meetings in Poona, is from last Friday's *Deccan Herald*:—The compound of the Poona School is so large and central, that it is a most favourable site for the Tabernacle. On the preachers' platform there is a sweet-toned American organ, which was brought out expressly for the evangelistic services of the Revd. Mr. Inskip and his party. Mrs. Inskip usually presides at the organ, and the book used in singing is entitled "Songs of Canaan." It is a choice selection of hymns for holiness meetings. Much of the ground is covered with hay, for comfort and cleanliness in kneeling during prayer.

On Wednesday evening, the Revd J. A. Wood, preached on one of the Beatitudes, viz. —"Blessed are the pure in heart for they shall see God." The sermon occupied less than 25 minutes, but was full of Gospel truths well put together.

Man is a transgressor against God and cannot be permitted to see Him till he is forgiven. Man is also a fallen being, and his corrupt nature must be changed and purified before he can endure to meet the holy God, or ever be happy in His presence. Hence God has provided pardon and purity, a removal of man's guilt, and a removal of his corruption. It is not claimed that man can be restored in this life to the complete holiness and perfection enjoyed by Adam before his powers were broken by sin; much less that he may become angelic in his nature on earth, and still less that he can have now, or even hereafter, absolute perfection,—a perfection which belongs to God alone. But, so far as man's moral nature is concerned, the Gospel offers a perfect remedy for the ruin wrought by sin in the soul, and every person needs only to fully accept the remedy, in order to experience a perfect cure of his moral disease. If the Gospel cannot accomplish this, then the Christian system of salvation is largely a failure.

The Revd. Mr. Inskip exhorted believers to seek and receive the blsssing of heart-purity by faith in the power of the cleansing blood of Jesus. If the best thing the Christian religion can do for its followers, is to constrain them to spend their life groaning "O wretched man that I am, who shall deliver me from the body of this death," we need not expect it to supplant other religions of the world, or to be sought by men whose open wickedness makes them no more miserable than that. This being the practical teaching of some who profess the Christian religion, it is not strange that there are so many who act as though they thought that the less they have of it the better. But God wants all His children to be happy,—the happiest people on the face of the earth. This is one object of holiness, for sin always brings misery, sooner or later. Heaven is a holy place, but not the place where people are made holy. Every soul must be made holy before it can enter heaven.

Yesterday morning the Revd. Mr. Inskip preached on the latter part of Mark 6: 23,—"All things are possible to him that believeth." The subject was faith. Faith is trust. The nature of trust was illustrated from mercantile transactions. God only requires us to trust Him as we do one another when there is a sure basis of confidence. The Bible is our check book, but when a check is cut out of this book there is another in its place. We have only to trust God's promises to enjoy their fulfilment.

The prayer-meeting was one of rare power, and many persons were much blessed. There seems to be a growing interest in the Meetings, and many of the laborers have begun to expect a rich spiritual harvest. Let those who have not been present yet, come and hear for themselves, and see what is being done. The services will continue till about the middle of next week, at 7 A. M. and 6 P. M. They usually last about an hour and a half.

—The Naini Tal Committee, in their Report to Government, express the opinion that the Mission premises of the Am. Meth. Mission should not be reoccupied.

—A party of Messrs. Cook and Sons' excursionists, are expected shortly at Calcutta, who have been across America to Australia and the Melbourne Exhibition, and who, after visiting the chief places of interest in India, will go to Palestine, on their way back to England.

—*Bombay Gazette*: His Excellency the Viceroy, accompanied by his private Chaplain, Father Kerr, and an Aide-de-Camp, attended the celebration of low mass at the Roman Catholic Cathedral at 8—15 yesterday morning. Lord Ripon was received at the door by His Lordship the Bishop, the Vicar of the church, and others of the Roman Catholic clergy, and conducted to a seat prepared for him near the altar rails. The service was performed by Rev. Fr. Cook, His Excellency kneeling throughout, and at its conclusion Lord Ripon received the communion. He was accompanied to his carriage by His Lordship the Bishop, and immediately drove to Parell, where he was expected at 9-30, thus altering his plan of presiding at the meeting of the Society of St. Vincent de Paul held yesterday at St. Xavier's College. The cathedral was literally thronged with people; in fact, it appeared as if every Roman Catholic in the city were present, for even the aisle was taken up by those who could not get seats, while there were almost as many assembled in the church compound, crowding the door-way, as there were inside.

TUESDAY, NOVEMBER 30.

—The *Athenaeum* says that Dr. Buhler has reserved for himself all the more valuable MSS. found by him in India. Thus they are lost to England and secured to Germany.

—*Bombay Gazette*: Last Wednesday a sad accident occurred at a village named Kopergaon, distant about 70 miles from Ahmednagar, resulting in the death of Mr. C. Radenhurst, of the Abkari Department. It appears the unfortunate young man was out in the districts in connexion with his duties, and had his camp pitched at Kopergaon. As was his wont, he passed the time occupied going from village to village in shooting and had bagged two deer, and was at the time returning home. Just before the accident occurred he was walking behind his cart. He wanted his fowling-piece, and went up to the cart to take the gun out, when both barrels went off, the shot shattering his right arm and entering his side. The wound was so severe that he survived only a few minutes.

—*Watchman*: The news of Sir Francis Lycett's demise will be a great surprise and shock to many people, We ourselves saw him only a few days ago, looking wonderfully bright and alert, and taking his usual keen interest in Connexional administration. It is but yesterday that we have to record his munificent donation of an additional £5,000 towards the erection of ten metropolitan chapels. Great industry, business insight and capability, thorough conscientiousness, and wonderful energy characterised all he did, and were the secret, under God, of his great prosperity. He was one of the first men of his time to set the example of proportionate and adequate giving.

—Same: The New York prediction that "a dangerous storm" would reach this country between the 27th and the 29th Oct. has been verified, and we have to record not only a number of serious casualties around the coast, but a lamentable loss of life. During Wednesday night there was a quick fall of the barometer over the whole of Great Britian and most of the Continent of Europe, and on Thursday morning signals of warning were flying on all our coasts. No part of England, Ireland, or Scotland escaped disaster in some form or other, and it is believed that the storm has been the severest that has occurred in this country for many years. Telegraphic communication with many of the towns in Ireland, Scotland, and the North of England was interrupted.

WEDNESDAY, DECEMBER 1.

—*Times of India*; Madras, 30. The Madras Gold Mining Company was started three months ago, with a capital of ten lakhs, to work auriferous reefs in the Colar district of Mysore. It purchased of the concessionaires one square mile for five lakhs, half in cash and the rest in shares. A month ago it sold half its mile in London for £50,000 and has now sold the remaining moiety for £60,000, making £110,000 for the property.

—Mr. Justice Straight, in passing sentence in the Bandikui murder case, said to the prisoner:—You are an example of the folly which Europeans commit by beating natives, and I earnestly beg of all Europeans here present to desist from the practice of striking natives. You would not strike a European servant, for the result would doubtless be an encounter; and knowing that a native will not retaliate, you should never strike him. I trust that this history will be a lesson to others, especially to you, and that no one will—in fact he must not —use his hands on natives.

—The *Kossid Mumbai* assures us after the inquiry that the four or five Mahomedan ladies who came out in public to vote on last election days were "not worth writing about." The Persian poetess, says the *Kossid*, is a myth. For others "we had better withhold the pen rather than write anything."

—A Mission will be preached at St. Peter's, Mazagon, by the Rev. Father O' Neill, beginning on Sunday, December 5th, and ending on Sunday, December 12th.

—*Deccan Herald*: At the Tabernacle services on Sunday night, which are now being held by the Rev. Brothers Inskip, Wood, and Macdonald, the American Evangelists, a young native gentleman, a Purboo by caste, and a clerk in the Military Finance Department, whose name we are not told, openly renounced Hinduism, and embraced Christianity as followed by the Methodist Episcopal Church. We

are also told this young native convert testified.

—*Overland Mail*, Nov. 12: Garibaldi, though described as prostrate, has been receiving deputations at Milan, and is gone thence to Rome, *viâ* Genoa, to attend a meeting in favour of universal suffrage.

Messrs. Napier and sons have launched the steamship *Parisian*, the latest addition to the Allan line of steamers, from their yard at Glasgow. The dimensions of the *Parisian* are as follows:—Length of keel, 446 ft.; breadth of beam, 46 ft.; depth of hold, 34 ft.; 3 in. The load displacement will be 16,000 tons. The vessel has been constructed specially to meet the requirements of the Canadian trade, and will be propelled at a rate of between fifteen and sixteen knots an hour.

It is announced that the revisers of the authorised version of the New Testament completed their labours yesterday, having sat upwards of 400 days.

—*Record*, Nov. 10: Ritualism and histrionics have signed an unholy alliance in which the sanctity of the Lord's-day, abstinence from worldly amusement, the detachment of the soul from earth, are surrendered for some participation in outward forms and ceremonies made dulcet and palatable even to the most carnal minded. But it will require no small amount of ingenuity and exertion for the clerical performers not to be eventually outdone by their more thoroughgoing rivals. In the meanwhile, we would venture earnestly to appeal to Evangelical men, the clergy more especially. Their weight and influence is, so far as regards themselves, we rejoice in believing, still on the right side. But it must be for them to consider whether in their homes and families the same godly scrupulosity yet prevails which, without debarring from innocent recreation and seasonable indulgence, preserves all over whom they have control from dangerous worldly conformity. In a well-ordered Christian home, where rational and varied occupations of a wholesome character exist, neither dulness nor trifling need intrude. Some restraint and some abstinence may be requisite, but where control is judiciously enforced, especially by example, little evil will result.

—The Rev. R. R. Meadows in the same: The real difficulty is the political one. We are very sore at the attempts of Nonconformists to bring about the disestablishment and disendowment of the National Church. Most of us see in such a catastrophe a very serious injury to the cause of religion, especially in rural parishes. But even in this we must not think too hardly of our Dissenting brethren. Let us put ourselves in their place. Nonconformity is established and endowed; we of the Episcopal Communion have to struggle on without aid, without approval. Should we not agitate to have matters righted? I believe that Nonconformists would be less antagonistic to us, if we ceased to affect a superiority over them. We think too much of our "Divinely" appointed Episcopacy. We refuse to acknowledge the validity of their Orders. It is certainly strange that we should accept the orders of the fallen Roman Church, and refuse to allow those of our Protestant brethren. If Episcopacy could be proved to be the appointment of the Apostles the case would be different. The present Bishop of Durham has most successfully shown that the three orders and Episcopacy cannot be found in the New Testament We may and do believe such Church government to be the best, but in the absence of a Divine command on the subject, we must allow other Churches to choose for themselves a form which commends itself to them. Let us account their ministers as fellow ministers, as is the case in the United States, where all the sects, Episcopacy included, are on the same footing, and a most important step towards kindly feeling will have been taken. Nonconformists, with some exceptions, believe the main articles of our Creed, use the same Bible, preach the same Gospel, receive the seal of the Spirit upon their work both at home and abroad, as largely, perhaps, as we do. They differ from us in their Church government, to their disadvantage we fully believe; but this is a minor matter. They agree with us more than the different sections of our Church agree with each other, *i.e.* more than Ritualists, Rationalists, High Church, and Low Church in our own communion.

This being the case, why should we not, they and we, recognise each other as regiments of one great army, wearing different uniforms, but all engaged in the extension and defence of our common Christianity, and in putting down the awful amount of sin and misery which lie on every side?

—*Star in the East*; Mrs Lacroix, widow of the late Rev. A. F. Lacroix, died at Brighton in October last. Mr. Lacroix came to India in 1820 as a missionary of the Netherlands Missionary Society, and on that Society relinquishing missions in India in 1827, he became a missionary of the London Missionary Society. On May 17th, 1825, he married Hannah Herklots, and she was a true helpmeet up to his death at Calcutta in 1859. Mrs. Lacroix remained for several years in Ctlcutta: then she removed to Madras and Ceylon to be near her daughter Mrs. Duffield, and, in 1877, she being in ill-health went to England. At a time when Hindu Female Education had scarcely made a beginning, Mrs. Lacroix commenced a Hindu Girls' School at Bhowanipore; and a quarter of a century later she had the privilege of seeing her gifted daughter, Mrs. Mullens, and her granddaughters zealously and successfully open Hindu girls' schools and zenana teaching, that continue and flourish at this day. The life of Mrs. Lacroix, just closed in quiet retirement at Brighton, spans the whole period occupied with Female Education in India. She could remember the time when to educate Hindu women was not even thought of by any except here and there a missionary. She has died at a time when the Bengal Government speaks in the *Government Gazette* of thousands of girls' schools and tens of thousands of scholars, and of Bengali lady-undergraduates of the Calcutta Universisy.

—*Bombay Gazette*; Candahar, 30: Almost a clean sweep is being made of the Bombay officers on the staff at Khandahar; in fact, the transferrence of supreme military direction to Bengal resembles the appointment of a new president in the United States, for officers who have borne the heat and burden of the past four months are removed from their posts for the sole crime of hailing from the wrong presidency. If this sort of thing goes on, no officer who can help himself will join the Bombay Army, which the Supreme Government appears to be doing their best to discredit.

General Phayre, on leaving Kandahar this afternoon, received an enthusiatic ovation from the officers and men of the garrison. The bands played Auld Lang Syne at different points along the road, and at the citadel the 7th Fusiliers lined the walls to cheer him as he went bye.

Thursday, December 2.

—The formation of the following divisions on the Bhopal State Railway is sanctioned:—The Nerbudda division—from Itarsi to the Gadariya Viaduct; the Bhopal division—from the Galariya Viaduct to Bhopal.

—The Str. *Thibet* with English Mails, left Aden for Bombay, Wednesday, 9 a. m.

—The Baroness Burdett-Coutts, in ameliorating the condition of the poor and deserving fishermen of the United Kingdom, has expended ever £100,000.

—The Queensland Government has recently arranged for a direct four-weekly service of steamers, which will commence in February, 1881, between London and Brisbane *via* Suez Canal, and touching *en route* at Colombo, Batavia, and the Queensland ports of Cooktown, Townsville, and Boakhampton.

—The Marchioness of Ripon with her son, Earl de Grey landed in Bombay yesterday.

—We acknowledge receipt of the Indian Railway Travellers' Guide for December, published at the *Bombay Gazette* Office.

—We acknowledge receipt of the Great Indian Peninsular Railways's Time and Fare Tables for December.

Friday, December 3.

—*Bombay Gazette*: Kandahar, 1: From Herat it is reported that Ayoub's rule does not extend for more than ten miles round the city. He is said to have despatched the Surteep and Abou Buker, with one thousand sowars, to Zemindawar, with orders to harass any British force advancing in that direction.

—H. E. the Governor in Council is pleased to authorise all public offices being closed from Friday, the 24th December, 1880, to Sunday, the 2nd January, 1881, both days inclusive, on account of the Christmas holidays.

—Deaths last week, 382.

—Miss Dixon, lady nurse of the European Genl. Hospital goes home in the next mail steamer for six months, much to the regret of the patients, one of whom writes to us:—"Miss Dixon will be very much missed here. She has always been very kind and attentive to the whole of us, and nothing was ever a trouble to her that could in any way add to our comfort. She carries with her the best wishes of us all. We can never repay her for her kindness to us, in any other way than expressing our thanks, and her services are given here gratuitously.

—At the distribusion of prizes to the art classes at Chesterfield last night (Nov.11), Lord Edward Cavendish presiding, the secretary read an extraordinary letter from Mr John Ruskin, answer to one asking him to come to lecture. It is as follows:—

"Harlesden, London, Friday.

"My dear Sir,—Your letter reaches me here. I have just returned from Venice where I have ruminated in the pasturages of the home of art; *the loveliest and holiest of lovely and holy cities, where the very stones cry out eloquent in the elegancies* of iambics. I could not if I would go to Chesterfield, and I much doubt whether I would go if I could. I do not hire myself out—after the fashion of a brainless, longtongued puppet—for filthy ducats. You, and those who told you to write me, want me, I presume, to come that you may make money for your art class; and if I should get you much money you will then tolerate some good advice from me. No, I will not come.

"I have heard of Chesterfield. Hath it not a steeple-abomination, and is it not the home—if not the cradle—of that arch-abomination-creator, Stephenson? To him are we indebted for the screeching and howling and shrieking fiends fit only for a Pondemonium called locomotives that disfigure the loveliest spots of God's own land.

"I will not come to Chesterfield. Tell your students that art is a holy luxury, and they must pay for it. Tell them to study, to ponder, and to work with a single thought for perfection, observing loving and strict obedience to the monition of their teacher. Let them learn to do things rightly and humbly, and then, by the conviction that they can never do them as well as they have been done by others, they may be profited.

"My good young people, *this is pre-eminently* the foolishest—yes, quite the foolishest—notion that you can get into your empty little egg-shells of heads; that you can be a Titian, or a Raphael, or a Phidias; or that you can write Seneca. But because you cannot be great, that is no reason why you should not aspire to greatness. In joy, humility, and humbleness, work together. Only don't study art because it will pay, and do not ask, for payment because you study art. Art will make you all wiser and happier, and is worth paying for. If you are in debt—as I suppose you are, or why pester me?—pay off your debts yourselves. If you write to me only that you may get money you are on the foolishest of errands. Wisdom is more precious than rubies, and is offered to you as a blessing in herself. She is the reward of industry, kindness, and modesty. She is the prize of prizes, the strength of your life now, and an earnest of the life that is to come. This advice is better than money and I give it to you gratis. Ponder it and profit by it.—Ever faithfully yours, John Ruskin."

Selections.

CONVENTION AT OLD ORCHARD, 1880.

TESTIMONIES AT THE FAREWELL MEETING.

THOSE who have attended previous conventions concede that the one this year exceeded all others in interest. The closing meeting, from 8 1-2 A. M. to 11 1-2, was one of remarkable power. It was a testimony meeting, and might have been prolonged throughout the day.

Dr. Cullis read Joel ii. 26, "And ye shall eat in plenty and be satisfied; and praise the name of the Lord your God that hath dealt wondrously with you; and my people shall never be ashamed." When God comes into the heart, it is always the language of praise. Satan does not like praising. We are here to be moulded for God. Our parents mould their children's characters; God moulds ours. I want you to expect great things from God. I want every one to testify, but not to give old experiences.

Miss T——, Boston. — The Lord gave me this verse, this A.M., 1 Peter v. 10: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."

Old man, ninety years of age.—God gives me peace.

Mr. Bunting, N. Y.—The words "Hallelujah, 'tis done," always come home to my heart. I have been greatly blessed by these meetings.

Camp Meeting John Allen.—This religion makes me very comfortable. By the grace of God, the world shall never hear the last of this.

Lady.—Praise God, I am kept by the power of God.

Deacan Woodward, Taunton.—I want to testify to an abundant power with God. I have been eating in plenty, and have been satisfied. Isa. xxxiii. Have been shut out from the world here, and almost forgotten that I was a business man. I have only looked into a paper once, and then got asleep over it.

Old lady.—I feel the power of the Holy Ghost; have given all to the Lord, and will take nothing back.

Colored boy.—Have found Jesus within a week, and since coming here have found Him more precious.

A brother.—I came here on the East side of Jordan, but have crossed over, dry-shod, and find it a goodly land.

An old man.—Am seventy-seven, but enjoy as much of Christ as any other man does.

J. C. Young, Boston.—Let me commend the verse of Philemon: "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

Lady.—Peace, deep peace, quiet and rest express my feelings this morning.

Rev. Marcus Ames, Providence, R.I.—Blessings have been gently distilling in my soul since I came here.

Lady.—Whoso offereth praise, glorifieth God. The language from these overflowing hearts is no new song to me. Give God the glory.

A Baptist lady.—I am going home to tell my people the Congregationalists are getting ahead of them in seeking the blessings of faith.

Lady.—All things are mine, and I am Christ's.

Lady.—We talk of going home, and telling of the good things the Lord hath done for us. We Methodists even meet with opposition ourselves. "If it were an enemy that did this," we could bear it. I lapsed, unconsciously, from the life of faith, owing to the coldness of the church. Pray for me.

Lady.—This is the first time I ever spoke in meeting. I want to testify for Christ.

Lady.—The Lord's table is such a wonderful extension table; and it is not cleared away in the morning.

Minister.—I came here wearied in body and mind; have found rest, and go home to preach a full gospel.

A Lady—I trusted in the Lord for healing of body and soul. He anointeth my head with oil. I am blessed.

Dr. Peck, Brooklyn, N. Y.—God keeps me in perfect peace. Have enjoyed His presence so long, I feel it to be a settled principle with me now. A good many years I have slept without an unkind or unchristian feeling towards any human being. God keeps me. I am just as happy as I can be. If I were larger (he is a very big man), perhaps I could enjoy more.

Lady.—I will say of the Lord, He is my rock and refuge.

Mrs. Prof. Upham.—I thank God for the fellowship of the Spirit.

Brother.—I expected to hear the Methodists claim this to be a love feast. It is good enough. My hands have been filled with the world, but being brought down in sickness, I thank God I have lost most of the world's goods. I am at peace.

Lady.—It is the doers of the Word the Lord wants. We have a personal Saviour, and must do personal work. Let us assist our pastors.

Rev. C. W. Sharp, Boydton, Va.—Have known nothing but peace for two years. My work for the Master, among the freedmen, gives me joy; have been blessed in seeing conversions to Christ.

Capt. R. K. Carter, Military Academy, Chester, Penn.—I am a trophy of God's grace and healing power. I mean to preach to young men, and I say to all, have faith in God.

Rev. Mr. L. testified to God's sanctifying grace.

Mrs. Bonham, N. Y.—Three years ago I received a definite blessing. I was carrying a burden for my two boys, and had a burdened look. I have learned to cast it all upon the Lord. Jesus is my "all in all."

Lady.—Have sweet rest in Jesus. The Lord has kept me wonderfully.

Miss Floyd, Peabody, Mass.—There came with me a lady from Salem, who said she came to get a crumb from the meetings. I told her not to be satisfied with less than a loaf. I rejoice she has received a full supply. Now, beloved, let us go to our homes to work.

Lady.—I am satisfied, though in deep affliction, for God is love.

Brother.—When I came here, I had a disposition to complain of the doctrine of Faith, but the Spirit is so beautiful here, I have no desire to fight Dr. C.

Lady.—Have had to exercise patience not to speak.

Mrs. Capt. Carter, Penn.—I do not want to leave this convention without testifying again to what the Lord hath done for me. I have sweet peace.

Lady.—The Lord hath done wonderful things for me.

Lady.—The Lord says, "Thou shalt be as a watered garden." He healeth all thy diseases.

Dr. Houghton, N. Y.—The Lord says to His people, "Ye are the lights of the world." We should testify, that our lives may tell for Christ, though we may appear to others egotistical. So walk that ye may be ensamples, says Paul.

Lady.—Praise the Lord for the experiences of this meeting.

Lady.—"The peace of God makes fresh my heart."

Prof. Hayes, Bates College.—My experience has been told many times this morning. Christ and His promises never seemed so precious before. Peace, like a river, and righteousness, like the waves of the sea. Grace upon grace. Endless as the river, and boundless as the ocean. "Let the very God of Peace sanctify us wholly."

Lady.—I love the Lord, and desire to witness for Him.

Presbyterian lady.—I am not ashamed of the gospel of Christ. The Lord bringeth me into a good place.

Lady.—Give God the praise for His love. Have been lifted above the clouds. Jesus comes in, through the clouds. Can say, "Fade, fade, each earthly joy."

Rev. I. Luce, Lewiston, testified to God's blessing to him by these meetings.

Reporter of the Press.—The meetings have been blessed to me. Rejoice, because the Bible has been so honored. Believe God's presence has been in the meetings, and reached my heart.

Bro. Randall, an aged Methodist minister, quite feeble, said he was there to testify of the grace of God and His power to save. For fifty-four years he had preached God's word, and we have followed no cunningly-devised fable.

Rev. Mr. Wetherbee.—Desire to have my name go on record, of the blessings of this meetings.

Mr. Woodbury.—I have trusted in God fully. He saves me.

Dr. Cullis proposed closing the meeting here, as it had tasted 2-1-2 hours, but cries of "No, no!" were heard on all sides.

Lady.—The Lord has filled my soul, and we will carry away the good.

Lady.—God has removed the burden on my heart for an unsaved son.

An Arkansas lady.—Where God leads, I will follow. He is fitting up for me a mansion.

Mrs. Trupton, a Methodist minister's wife, gave a good testimony of cure by the prayer of faith.

Mrs. Cullis.—It has been said no one knows what God will do for a thoroughly converted soul. We do not claim present sinlessness, but the Bible-doctrine of the fulness of Christ, and being on believing ground. Some invalids only breathe from contracted lungs,—they do not fill the air-cells. So there are some who only breathe in a small portion of God's love.

Rev. Mr. Luce, in behalf of the people, thanked Dr. Cullis for the meetings. Dr. Cullis responded, thanking all for their kindness. There have been no jarrings or discords. Would leave for them a word,—Johua i. 9.

After singing "Blest be the tie," the best faith convention of all was brought to a close, many lingering to express their friendly partings.—(*Times of Refreshing.*)

CONSECRATION IN BUSINESS LIFE.*

BY REV. ERNEST BOYS, M.A.

This is a subject of vast importance to the Christian who is engaged in any business or profession, and who wishes really to do all things "to the glory of God." The constant calls of business make themselves felt in the life of thousands; but we desire to point out how we may maintain our communion with God through our very busiest hours.

One of the greatest mistakes of some earnest-minded people is that they must give up at once their business or profession, and take entirely to Gospel preaching. Now it may be the duty of some to do so, when the path is marked out very clearly for it, but it would be a sad calamity if all really religious men were to forsake their earthly callings. We want converted and consecrated men in our trades and professions, just as much as in our pulpits. We want to show the wordly man that business life can be conducted in a manner "worthy of God" (1 Thess. ii. 12). We must see that *living* the Gospel in daily life is one of the most effectual methods of preaching it, and that there are various ways of making known the glad tidings of salvation in any business or profession without becoming a minister of religion.

Of course the first thing to be sure about is *that our business is one which can be conducted to His glory.* Some businesses cannot, although professing Christian men so far blind themselves as to conduct them. These must, at all

* Extracted from "The Consecrated Life" (Nisbet & Co., 1s.), in the twelve chapters of which will be found intensely practical thoughts on practical consecration in daily life, in family, social, and commercial life. We would warmly commend the little work to the notice of al lour readers.

(*Ed. W. and W.*)

costs, be laid aside. No considerations of profit or advantage of any sort must allow us to engage in any earthly occupation of which we could not feel that we were conducting it for the Lord Himself, as His stewards or agents.

But, granting that the business is one which can properly supply the rightful needs of the nature which God has given us, or meet the various necessary conditions with which He has surrounded our existence, then it can, in the strictest sense, be conducted to His glory. It is rather *His* business, conducted by us *for Him*. Whatever be our particular share in the business—whether as principals, or even as subordinates down to the lowest capacity—we are His stewards. He must in a very solemn sense be taken into partnership with us, and moreover, as the senior or consulting Partner, as to every detail of the business.

Or, if we are engaged in the various necessary professional callings of this life, or in imparting instruction to the young, or in the various processes of lawful manufacture, or in the pursuits of domestic or other service, it is exactly the same thing. In these also we are His stewards, and must act accordingly.

Then the next thing to be sure about is that we conduct such a business or follow such a calling in a manner worthy, not of the business or calling (which may be the highest motive of the worldly man), but far higher than this, *of God Himself* (Col. i. 10; 1 Thess. ii. 12; and see Eph. iv. 1.)

This involves some most important points, which must be carefully borne in mind.

1. There must be no methods resorted to which cannot bear the strictest investigation "in the light of God's countenance" (Psa. lxxxix. 15). There must be a coming "to the light," that our "deeds may be made manifest that they are wrought in God" (John iii. 21). The "etiquette" of the profession, the "customs" of the business, the "habits" of the trade, what the world calls "usual under the circumstances," must be no rule for us. Cost what it may, we must stand alone. Lose what we may, we must, like our Master, "testify of the world," that "the works thereof are evil" (John vii. 7). Nor must we be surprised if the world "hate" us for it.

2. Then our profession or business must be *conducted thoroughly well*. A religious life does not mean carelessness in our calling. It is a common mistake of many to suppose what are called earthly matters to be comparatively so unimportant that they be done anyhow, or left undone altogether. When we view our calling in the light of religion, and bring the principles of consecration to bear upon it, we see how any wilful neglect of it becomes sinful. A Christian professional man should be the most reliable of any. The Christian man's business should be the best conducted in the neighbourhood. The service which the Christian renders to his employer in any lawful occupation should be of the very best kind.

We should carefully see to these things, for two most important reasons.

In the first place, the duties of all lawful callings are really rendered to the Lord; this is plainly declared in Eph. vi. 5-9, and Col. iii. 22; iv. i. Christians who are in any condition of service, in the hire of another, are exhorted to do their service "in singleness of heart," "not with eye service, as men-pleasers," and "with good will," because all they do is "as unto Christ," "as the servants of Christ," "as to the Lord, and *not to men*" and is described as "doing the will of God," which should be done "from the heart." So, also, Christian employers of labour, in any form, are reminded that they should "do the same things unto them," and that their "Master also is in Heaven." These passages should be carefully studied.

Then, also, the service rendered by the Christian should be of the very best kind, because by it is tested by others, and also manifested to them, the reality of a Christan profession. The world expects this of Christians, and quite rightly so. But when it is not found to be the case, discredit falls first on religion, and then on Christ Himself. The interests of His kingdom are bound up with these things more than many imagine. And only as Christians really recommend their religion and their Saviour by what they *are* in their various walks in life, and by their willingness to suffer loss rather than do a doubtful thing, will the world pay any serious attention to the Gospel of Christ. And let us all remember that worldly people are ever ready to notice our inconsistencies in daily life, and to use them as an argument to blind their own consciences agai. st the truths of religion.

3. Again, we must see that the duties of our calling do not keep us, without such an absolute necessity as could seldom arise, from that assistance to the religious life which is obtained from the various "means of grace, as they are called. The view which an entire consecration to God enables us to take of the duties of our daily callings, as being in themselves religion, is an unspeakable comfort to those who are much hindered by them from frequenting the means of grace as much as they would like. But where there is true spiritual life there will be no desire to neglect these means, without necessity, even for the religion of daily life. The same spirit of inward harmony with God which prompts an entire consecration to Him will desire also, on all possible opportunities, to gather spiritual strength in the public and private means of grace. We should be very jealous of business claims, over which we have any control, which prevent the daily reading of the Word of God and private prayer, as well as attendance at the week-day meetings for prayer and preaching. Such arrangements should be altered, even if some loss should seem at once to result. And our trust in God will bear us over the trial.

4. This view of the daily calling will enable us also to see how we can, throughout the busiest days, hold uninterrupted communion with God. Not that He is every moment absolutely in our thoughts. But we are doing *His work for Him*; and the deeply-seated consciousness of this in the heart will shed a calmness and rest upon the spirit which will be constantly recognised by us as the atmosphere of God's presence.

5. Lastly, none need be anxious about the success of a business or earthly calling so consecrated to God and so conducted. If God's glory be the first object sought, success, in the highest sense, may be confidently expected. There may not be a fortune made quickly, or perhaps at all, but God's promise to those who "seek first the kingdom of God, and His righteousness," is that the necessities of life shall be "added" (Matt. vi. 33). He may give wealth, or He may withhold it; but either way the truly consecrated Christian "knows both how to be abased, and knows how to abound" (Phil. iv. 12); and "godliness with contentment" is to him the "great gain" (1 Tim. vi. 6) which places him above all lower considerations. Nor need any really consecrated Christian fear about giving satisfaction to his employers. A worldly man can appreciate a thoroughly good assistant or servant. He may think him "odd" and "crotchety;" but he will value his services nevertheless, and trust him where he cannot trust others. And even where a loss of our situation becomes to a truly consecrated Christian an absolute necessity, a simple-hearted trust in God will meet the trial with a child-like confidence that "the Lord will provide."

But it need hardly be said that such a true consecration would suggest to each that his special position in business should be made the sphere of special effort for winning souls for Christ. Every profession or business offers a variety of openings, often peculiar to itself, of working among special classes of people. A word can be spoken, a Gospel book can be given, or the opportunity of attending the means of grace can be afforded, often to those not otherwise cared for; and a multitude of other methods will suggest themselves to the really consecrated heart.

Whatever be our actual position in business, whether as principals or whether as subordinates, those whom we employ, or with whom we are employed, will be regarded not as so many *hands*, but as *souls*, to be won for Christ. And the Christian whose bnsiness life is truly consecrated to God will seek not by fussily obtruding religion at every moment, but by qnietly using each opportunity as it arises, to make that business the platform upon which to work for God. (*Word and Work.*)

CHURCHMAN AND DISSENTER.

My clergyman asserts that because he is "a clergyman of the Church of England, episcopally ordained, his clerical functions are superior to those of Dissenting ministers. The clerical grace has been transmitted to him through a Bishop, and bishops are by successive transmission the legitimate heirs of the apostolic succession. Apostolic succession is a fact too notorious to require proof."

These assertions are audacious enough, but they are not true. No proof whatever of apostolic succession can be found in Scripture. The apostolic office was extraordinary and temporary.

So far as the gift of the Holy Spirit is possessed by clergymen, Dean ALFORD remarks, that it is "not by successive deligation from the apostles, of which fiction I find in the New Testament no trace." If the functions of my clergyman depend on the unbroken continuity of the chain of apostolic succession, it is unfortunate; for there are many broken links in this chain. There have been *heretical and immoral bishops*, can such transmit this grace? Can bishops possess it and pass it on though guilty of sins the most abominable? Will it continue to run in filthy channels? "In ten distinct ways, at least, we learn from the canon jurists, orders may be made null and void, and in every one of these ways have the orders of the Anglican clergy been hopelessly vitiated;" yet in the face of all this the assertion of apostolic succession is repeated with an audacity which is astounding. "We read of Sees of the highest dignity openly sold, transferred backwards and forwards by popular tumult, bestowed sometimes by a profligate woman on her paramour, sometimes by a warlike baron on a kinsman still a stripling."

How then can any clergyman be sure that his "orders" are really valid.

Many Bishops and Archbishops in the Church of England received ordination in the Church of Rome. They transmitted these orders. "If error in essentials is sufficient to invalidate orders, had the Romish Church so erred when our Church separated from her? If she had, her own orders were invalid, and she could not transmit orders to our Church. If she had not, then as the Church of England teaching is that nothing but heresy in fundamentals can justify separation—we are schismatics and our Church of England orders are invalid."

The late Archbishop of Dublin says, "*there is not a minister in all Christendom who is able to trace up with any approach to certainty his own spiritual pedigree.*" It is utterly impossible to prove apostolic succession from history. It has never yet been done. It cannot be done. As an honest man therefore, I think my clergyman should

abandon the claim. But he does not. He holds and teaches what he cannot prove, and because he holds it, condemns Dissenters and their ministers, who do not hold this doctrine because it cannot be proved.

At his ordination as priest or presbyter, he promised to make himself a "pattern to the flock of Christ." Why is he not a pattern in Christian charity? It is because he holds this doctrine, which is not in the Holy Scriptures.

The late Archdeacon Hare well says, that "among the numberless follies of our age, hardly anything is so sad." Speaking further, he says, "this monstrous error however which would restrict the power of Christ's medatorial sacrifice and efficacy of His sacraments within the limits of Episcopal Churches, is still confined I trust in the main to some of our weaker brethren, who in the want of logical and plastic power take themselves up with positive, peremptory assertions. Hardly as it may bear on my clergyman, I fear the Archdeacon is right. Whoever therefore believes my clergyman's assertions on this point believes what is not true

Our Saviour said, "A tree is known by its fruits." I find that the Gospel of Christ as preached by Dissenting ministers is just as efficacious as that preached by my clergyman.

They rest their qualifications to minister in holy things not upon a pedigree but upon presonal fitness, and are, I doubt not, as truly called of God to the work of the ministry as others. If my doctor rested his qualifications for healing on being in some succession running down from Æsculapius, I should call in another. And were he to affirm that he had received authority to heal by some ceremony which communicated no visible qurlification, this would not increase my confidence in him. The claims of my clergyman are something of this kind.

I candidly admit that I have myself received as much benefit at a service in a Dissenting Chapel as in our Church. If I live as well as some Dissenters whom I have known, I shall be thankful. I find in short that the results from the non-priestly Dissenter may equal those from him who claims to be the successor of an apostle. Therefore according to actual experience as well as the clear teaching of the New Testament, clerical fitness does not depend on any figment of apostolic succession. And since apostolic succession is neither vindicated by Scripture nor history, nor any exceptionally good result in actual experience, how can I believe it?

I hope I am a Christian, and as such, I am bound by the word of God to love all those who love the Lord Jesus Christ, be they Churchmen or Dissenters. If I believe as my clergyman does, this love will decay.

I therefore differ from him and follow the word of God.

TELEGRAPHIC NEWS.

London, November, 24th: It is announced that the Queen soon after Christmas day, will summon to Windsor Castle the principal officers of the Cabul and Kakndahar Forces who may be at home, to bestow upon them the decorations granted for the Afghanistan campaigns.—During a Fenian procession at Cor, shots were fired at the police, when fourteen persons were arrested.—Notice has been issued that East India bonds will be paid off on November 30.

25th: Mr. Healy, Home Rule candidate, has been elected for Wexford by a narrow majority.—Major Evelyn Baring has started for India.—The Messageries steamer Spezzia has sunk after collision, and 250 lives were lost.—The Spezzia was a local steamer, and the collision took place with a Russian vessel-of-war.

New York, 25th: The American canals are frozen over and 125 ships are ice-bound.

Constantinople, 25th: Later reports from Dulcigno state that desperate fighting has taken place, and that the loss on both sides was heavy.

London, 26th: The Cabinet has decided not to propose any coercive measures for Ireland, and that a December Session is not necessary to introduce an Irish Land Bill.—The Queen has invested Sir Frederick Roberts with the insignia of a Military Knight Grand Cross Order of the Bath.—H. M.'s Troopship Orontes has arrived.—The Right Hon. Sir Alexander Cockburn, Lord Chief Justice of England, died on the 21st instant.

Constantinople, 26th: Montenegrin troops and officials occupy Dulcigno.

London, 27th: The Irish State prosecutions will commence in Dublin on the 28th December.—The Senior United Service Club gave a banquet last night to Sir Frederick Roberts. The Prince of Wales, the Duke of Connaught, and the Duke of Cambridge were present—The Right Honorable John Duke, Lord Coleridge, has been appointed Lord Chief Justice of England.—The Orangemen who volunteered to assist an ostracised Ballinrobe landlord in his harvesting have left under a strong escort.—It is now settled that Parliament is to be further prorogued until the 6th January.—The S. S. *Clanronald*, which took fire at Port Said on the 1st instant, and had to be scuttled and sunk on the following day, has been floated again; but the cargo is worthless.

Teheran, 28th: Sheik Abdullah, the principal leader of the Kurdish insurrection, has returned to Persian territory.

London, 29th: Parliament is summoned to meet on the 6th January for despatch of business.—The Coldstream Guards have been ordered to Ireland.—Lord Granville, in a speech at Hanley, said it was impossible that the present condition of Ireland could continue. Government, he said, intend to introduce a measure dealing with the disorders that prevail, and to provide for the future happiness of the people of Ireland. The European concert, he continued, is still existing and our relations are friendly with Russia, but no alliance or secret treaty has been entered into.—News has been received that the commander and six of the crew of Her Majesty's gunboat Sandfly have been murdered at the Solomon Islands.

Teheran, 29th: Obeidulla is harassing the town of Urumiah on the Kurdistan frontier. Three columns of Persian troops have been despatched to operate against him

Lisbon, 29th: The Archbishop of Goa is dead.

Portsmouth, 29th: H. M. Troopship Euphrates from Bombay arrived here to-day.

London, 30th: Mr. George Lefevre, the Secretary to the Admiralty, has been appointed Chief Commissioner of Works. Mr Trevelyan, M.P., has been appointed his successor.—One thousand men have joined the Land-league at Kildysart, County Clare.—The British Government has made representations to Russia relative to her attitude in the Kurdish rebellion.

Constantinople, 30th: Mr. Goschen will leave here for London at the beginning of December and return again to his post in January.—The Porte has decided to solicit the mediation of the Great Powers in the settlement of the Greek frontier question.

Athens, 30th: Greece has rejected the friendly counsel of the Great Powers that she should suspend her armaments.

Teheran, 30th: The son of Sheikh Abdullah, with several thousand men and the guns captured at Urumiah, has opposed the advance of Timour Bey proceeding to the relief of that town.

St. Petersburg, December, 1st: The Russian Government has under consideration the conversion of Batoum into a free port.

Teheran 1st: In consequence of the Persian Government having demanded that the Porte should punish Sheikh Abdullah, the Kurdish leader, for his late depredation, a force of Turkish troops has been despatched to the Persian frontier with that object.

London, 1st: In a speech made by Lord Salisbury at Woodstock yesterday, he said that the Tory members of Parliament will oppose the policy of confiscation of landed property in Ireland. His lordship ridiculed the idea of a proprietary peasant, and said it would be necessary in the first place vigorously to enforce the law before resorting to remedial measures.—It has been decided to abolish the appointments of Chief Justice of the High Court of Common Pleas and of the High Court of Exchequer.—A *pourparler* is taking place between America, France and Germany, relative to the employment of the stock of silver held by those countries.

2nd: The British Government has proposed to the Powers, whose ships formed part of the naval demonstration before Dulcigno, that the fleet should not yet be dispersed, and that the European concert should be maintained, in order that the remaining stipulations of the Treaty of Berlin should be carried out.—A further reinforcement of five hundred Marines has been ordered to Ireland.

PASSENGERS SAILED.

Per P. and O. Str. *Nizam*, 27:

For Southampton.—Mrs B Webster and Miss Webster, Mrs Talbot Goodridge and 2 children, Major H A Fletcher, Major-Genl W Roberts, Mrs Roberts and son, Miss Forsyth, Major W M Atkins, Mrs Burnett, Sir M Kennedy, Mr T G Armstrong, Mr and Mrs Kendall, Master Kendall and 4 children, Miss Boyd. Mr and Mrs Money, Mr Kerr, Miss Ross, Dr and Mrs Gaye, Sir G V Thomas R H A, Hon R C Drummond, 72nd Highlanders, Lieut Triscott R A, Lieut H H Champion R A, Surg-Major R Keith, Mr Dunsmore, Comdr P C Johnstone, Capt Beaver, Lieut Chapman, Conductor Bennett; Sergt Bradshaw; and Mr W Shaw.

For Brindisi.—Mrs Bell and infant, Lieut H W Hughes Major Swinley, Capt S D Barlow, Capt G W Martin, Mr G Smyth, Major H M Bulier, Mr J Soares, Major A J Vivian, Capt H Wylie, Dr Williams, 9th N I, Viscount St Vincent, Lieut Donald W Stewart, Col Macgregor, Mr G A Maclean, Mr L E Birch, Mr J P Henderson, Major Abadie, Dr J S Dill, Glerstin, Mr A R Mcdonald, Col Hodding, Mr E Hutton, Col Hugh McCalmont, Col Bartleman, Major Bance, and Mr W B Liddell.

For Venice.—Mr J A E Miller; Major and Mrs Lambert; Mr Wm Currie; Capt Ramsden; Col Munro; and Mr Ermens.

For Malta.—Mrs C H Clay, 2 children and infant.
For Aden.—Sergt Hayward.

Per Str. *Sumatra*, Dec. 1:

For Genoa.—Lieut-Col and Mrs D Ward; R.E., Mrs Halkett and one child; Mr and Mrs G W Dodsworth and infant; Rev and Mrs B T Atlay; Col Mowbray Thompson; Major Randell; Captain Abbott; Col Doran; Mrs Leggatt; and Mr G de Angelis.

PASSENGERS ARRIVED.

Per P. and O. Str. *Cathey*, 1:

From Southampton.—Colonel C Clarke, Mrs Kaye. Rev A K McDuff, Mrs Bonner and infant, Dr Sherrin, Mrs Holmes, Mrs Duerdin, Two Misses Duerdin, Mr and Mrs E Comber and infant, Mr and Mrs Cornwall and infant, Mr and Mrs Jacobs and infant, Mrs Henderson, infant, and three children, Mrs Griffiths, Mrs A Thornton, Surgeon-Major Goran, Mrs Barton, Mr and Mrs Whalley and child, Mrs Merriman, Mrs Pullan, Mrs Wheatley, Missess A Paupart, Collins, Nicholls, de Renzy, B de Renzy, Cook, Merriman, Bulkley, Rowland, Messers J Smith, W A Watson, H Clutterbuck, G Webb, W Clough and brother, E Sharpe, Stevenson, Collins, F W Miller, A M Bell, McCausland, and R R Ash.

From Brindisi.—The Marchioness of Ripon, The Earl de Grey, Mr and Mrs G R Elmslie, Mrs W S Brookes, Captain Lady Clough Taylor, Dr Anderson, Mrs Anderson and two infants, Colonel McNair, Dr Windowe, Colonel Waddington, Colonel W R Chesney, Colonel Thompson, Mrs Barnard, Miss Burney, Sir W de Souza, Major-Gen Sir M A Biddulph, Captain C C Barlow, Miss A Barrow, Messers Fitzwilliam, J Bass, D Barbour, Graham, A A Lyall, H S Newman, Whitney, W P Dunlop, Barrow, Sterndale, and Mrs Sterndale.

From Venice.—Rev Father Lewis, Rev Father Buoneventis, Captain and Mrs Durand, Colonel Mylne. Surgeon and Mrs Lecotas, Surgeon Major C S Kilkelly, Colonel Davidson, Messers Browing, Simon, Boxwell, H Smidt, Reuttenburg, L King, H F Brown, E J S Baker, W K Pomeroy, and W C Hughes.

From Suez.—Mr H W Vidal.

From Aden.—Surgeon-General Moore.

Domestic Occurrences

BIRTH.

Row—On Monday 29 November 1880, the wife of Isaac F. Row, pastor of Grant Road M. E. Church, Bombay, of a daughter.

"BOMBAY GUARDIAN."

Subscriptions received from 27th November to 4th December 1880.

Mrs. Sedgwick, 31st December 1880, Rs. 6; W. Lester, 31st December 1880, Ans. 8; Dr. R. Wilkins, 27th September 1881, Rs. 7-10.

New Advertisements.

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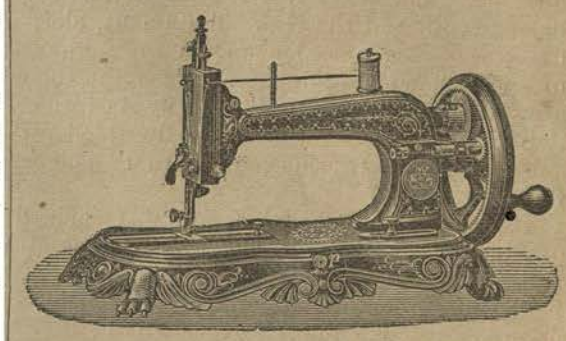

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GENERAL REPORT.

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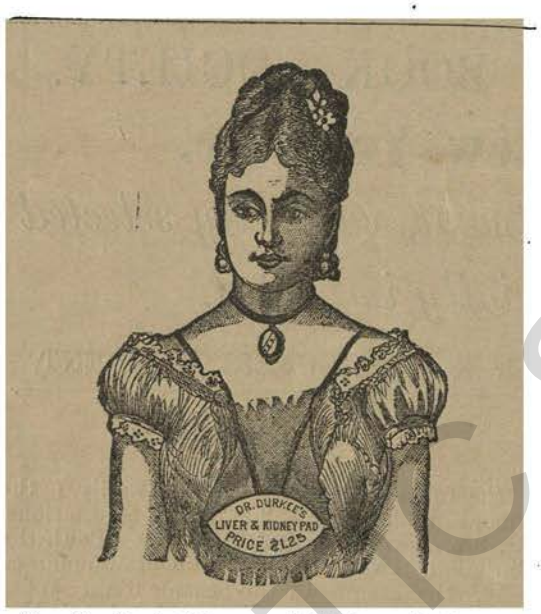
The Pupils take great interest in their work and are very intelligent. The Schoolroom and arrangements are excellent.

T. H. HARRISON, M.C.P.
Examiner.



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